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new one boasted finer carving. Sacred objects, if carried away, had the power to return to the tribe. Objects might be clad but they were never fed; the nearest approach to this being the attitude toward the war canoes. When such a craft was initiated, it was launched over the body of a victim, a rite which was supposed in some way to make the canoe stronger.

The practice of naming was carried to still further lengths. An important person, a chief or an inspirational priest, had distinct names for the different parts of his body, ten or twelve different members being named, the most honorable names being attached to the genitals. This practice held for both sexes.

Name exchange between friends was common. In such exchanges the personality of each participant was fused with that of the other. When together, each addressed the other by his own name. When a native killed a man, he had the right to use the dead man's name, which he frequently did, especially if the victim was more important than the killer. The weapon with which a man was killed might also be given the name of the victim.

Master craftsmen were sought in name-exchange relationship by people from other tribes, and consequently had considerable freedom of movement. A *tuhunga* frequently had several *enoas*, or blood brothers, often in other tribes. When one was *enoa* with a man, one had equal rights to his property and stood in the same relation to his relatives as he did.

Social Organization

The basic social units were the tribe and the household. There was no clan organization within the tribe, which was in theory an extended relationship group, all of whose members traced connection with an original ancestor, either through actual descent or by adoption. Family lines and ties, aside from those between child and mother's brothers or father's sisters, were rather loose. Mother's brothers and father's sisters were the individuals to whom the child looked for sponsorship in all ceremonies, his relationship to them being closer than that with

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among various households, the tribe had an elaborate internal organization and presented a united front against outsiders. There was considerable contact with members of other tribes, under conditions of truce at feasts, trading visits, etc. The natives knew all the outstanding individuals from other tribes and had accurate information as to their activities. The Marquesans were cautious in making blood brotherhood with members of other tribes, each man trying to secure an *enoa* whose status was as high as or higher than his own. But in spite of the wide knowledge of one tribe by another, the relations between tribes were always at least covertly hostile, and wars flared up from time to time.

The tribes were sometimes fused by marriages or adoption between families of ruling chiefs, but such unions were uncertain for some generations, at least until a number of similar bonds had been established between the households of lower status on both sides. Other households, particularly those with long-standing blood feuds, would often try to prevent such unions. For example, I heard of a case in which an intertribal marriage had been arranged, but another household of high status in the tribe, who had an unsettled feud with the bride's family, killed one of the men escorting the bride to their village, thereby breaking the marriage contract and keeping the feud going. This household had several revenge victims coming to them before the score was settled, and did not intend to allow things to be settled peacefully.

Each tribe, like each household, had a physical center. This community center was rated as part of the chief's household establishment, and although used by the entire tribe, was considered his property. The central feature of this community center was a huge feasting place and dance ground called the *tohua*. The building of this structure entailed an incredible amount of labor, since many tons of rock had to be moved in. The *tohua* was often three to four hundred feet long by forty or fifty feet wide, and might be built up twenty feet high on the lower side. In the center was a level floor for dance and